



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Ha'meem ¹ .	حَمِّ
2. By ² The Book ^x the manifester ^x .	وَالْكِتَابِ الْمُبِينِ
3. Verily We descended it ^x in a night-she ^y blessed-she ^{y3} ; verily We were warners.	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ
4. In it ^w (to be/ being) sundered every matter ^x hakeemen ^{x4} (infinite hekma ⁵ possessor).	فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ
5. A command ^x from endana (by munificence of/ by Rule of Us); verily We were senders.	أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ
6. A mercy ^w from your ^t Lord; verily He (is) The Samee ⁶ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer) The Omniscient.	رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
7. The Heavens ^w and the Earth's ^w Lord and what (are) between them both, en (if) you ^c were moqeneena (certitude possessors).	رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ
8. No an elaba (a deity) except Him; [He] quickens and [He] deadens ⁷ , your ⁿ Lord and Lord (of) your ⁿ fathers-the-firsts ⁷ .	لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ
9. Rather they (are) in a doubt playing.	بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ
10. So let-[you ^s] watch ⁸ /observe a day (when) ta'tey ^w ([it ^w] haps/ comes) ^w the Heaven ^w by a smoke ^x manifester ^x .	فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ
11. [It ^x] overlays themankind; this ^x (is) a torment, painful.	يَغْشى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ
12. (O), our Lord: let-doff ⁹ a'n (off) us [You ^s] the torment; verily we (are) believers.	رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ
13. Wherefrom ¹⁰ for them the reminiscence ^{w-} /remembrance ^{w11} and qad (already and affirmatively) came ^x (to) them a messenger ^x manifester ^x .	أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الكتاب,” so we start with the word “by” and not “و” as “و” will not suffice the meaning in this case.

³ In Arabic the word “ليلة” is a feminine gender per se. So, any adjective modifying it is feminized by**.

⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁵ See the *Lexicon* attached to this *Translation* for “hekma.”

⁶ See the *Lexicon* attached to this *Translation* for this multi-meaning word “Same'o” = “المسمع.”

⁷ The word “أَمَات” in “يُمِيتُ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁸ The word “ارْتَقِبْ” = “observe,” means “wait for.”

⁹ The phrase “اكْشِفْ عَنَّا” is an Arabic tongue expression meaning let-doff/ remove off us.

¹⁰ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹¹ The word “ذِكْرَى” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you⁸ to assuredly forget then sit not, after [the] reminiscence/remembrance” (Surah 6: 68).

14. Afterwards they ^z diverted a'n (off) him and they ^z said: <i>moallamon</i> (he that was taught) a maniac ¹² .	ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾
15. Verily We (are) doffing ¹³ the torment a little; verily you ^b (are) returnees ^x .	إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
16. Day [We] seize the seizing ^w the <i>kubra</i> ^{w14} (biggest ^w); verily We (are) revengers ^x .	يَوْمَ نَبْطِشُ الْبَاطِشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾
17. And <i>laqad</i> (verily, already and affirmatively) We essayed before them Pharaoh's people and came (to) them a messenger ^x <i>kareemon</i> ^{x15} (bounty-giver and ennobler).	وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾
18. That <i>addo</i> ¹⁶ (let-you ^z personally deliver/perform your ⁿ full obligations) to me Allah's <i>eba'da</i> (worshippers/submitters-/slaves) ^x ; verily I, for you ^b a messenger ^x trustworthy ^x .	أَنْ أَدُّوْا إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾
19. And that not heighten you ^z on Allah; verily I am <i>aa'teykum</i> (coming to you ^c) by an authority ^x manifester ^x .	وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَنِ مُّبِينٍ ﴿١٩﴾
20. And verily I refuged by my Lord and your ⁿ Lord that you ^z stone [me] ¹⁷ .	وَلَئِنْ عَذْتُ بربِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾
21. And <i>en</i> (if) not you ^z believed for me, so let- detach-/isolate you ^z from [me] ¹⁸ .	وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعْتَزَلُونِ ﴿٢١﴾
22. So [he] invoked his Lord: verily these (are) people ^x criminals ^x .	فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾
23. So <i>as'rey</i> ¹⁹ (let: tread/ nocturnally-tread[you ^s]) by My <i>eba'de</i> ^x (worshippers/submitters/slaves) nightly; verily you ^b <i>mutta-ba'ona</i> (are to be closely-followed)	فَأَسْرِعْ بَعْدِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٣﴾
24. And let [you ^s] the sea <i>rahwan</i> ²⁰ (quiet/furrow/depressed and its both sides raised); verily they (are) soldiers <i>mughbra-ghoona</i> ^{x21} (they who are to be drowned).	وَأَتْرِكْ الْبَحْرَ رَهَوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾
25. How-many ²² they ^z left of gardens ^w and wells ^w .	كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾

¹² The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

¹³ See footnote 5172 above regarding “uncover.”

¹⁴ The word “البطشة” is a feminine gender in Arabic. Hence any modifying adjective to it must be likewise. Also, the word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

¹⁵ The word “kareem” = “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Introduction to this Translation. Summarily: bounty-giver ennobler and of many uses/effects.

¹⁶ With respect the word “addo,” it is to be noted that it is from “إداء” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to “وافى” = “وفى” paid the full obligations in any way.

¹⁷ The word “ترجمون” the derivative from “رجم,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed. Also, the letter “ن” in “ترجمون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمد,” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “ترجمون” is omitted, for “حيث لا يستغنى عنها” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

¹⁸ That is you leave me alone and not punish me or annoy me. Also, the speaker's pronoun “ي” in “فاعتزلون” by Arabic (linguistic) Rule, is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

¹⁹ The word “سرى” is literally: nocturnal-ambulating/ treading. See اللسان. But this nightly is for more emphasis.

²⁰ The word “رهوا” has several meanings, among them, applicable in this context, and Allah knows best, is: “quiet/furrow/depressed-and-its-sides-raised,” or “quiet-and opened.” Clearly there is no English equivalent for the word “رهوا”. See النجاج، الهادي. ما اطمأن من الأرض وارتفعت جوانبه = الرهو من الأرض.

²¹ The word “mughragoon” is muscular, objective, plural noun meaning: the ones who are to be drowned.”

²² The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

26. And <i>zoro'en</i> ²³ (green standing crops, just before harvesting, or the vegetations after sprouting) and a <i>maqa'men</i> (status ^x -/station ^x) <i>kareemen</i> ²⁴ (bounty-giver and ennobler).	وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾
27. And a boon ^{w25} they ^z were in it ^w <i>fa'keybeena</i> ²⁶ (amusers/ fruit givers/ fruit possessors).	وَنِعْمَةٍ كَانُوا فِيهَا فَنِكِهِينَ ﴿٢٧﴾
28. Like <i>tha'leka</i> (afar-that-it/) ^x and We bequeathed it ^w a people others.	كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾
29. So not wept ^w over them the Heaven ^w and the Earth ^w ; and not they ^z were <i>mundhareena</i> ²⁷ (they who were reprieved).	فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾
30. And <i>laqad</i> (verily, already and affirmatively) <i>najjayna</i> (We iteratively delivered) Israel's sons from the torment ^x the humiliative ^x .	وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾
31. From Pharaoh; verily he [was] high of the exceeders ^{x28} .	مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾
32. And <i>laqad</i> (verily, already and affirmatively) We chose them on a knowledge over the worlds ^x .	وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾
33. And <i>aa'taynabom</i> (We accorded them) of the <i>Aya'te</i> ^w (miracles-/ signs/ proofs) what (is) in it ^x an essay ^x manifest ^x .	وَأَتَيْنَاهُم مِّنَ الْأَيَّاتِ مَا فِيهِ بَلَلٌ مُّبِينٌ ﴿٣٣﴾
34. Verily these surely say.	إِنْ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾
35. <i>En</i> (not) it ^w except our dying-she ^y the first ^w and not we surely (are) <i>munshareena</i> ²⁹ (they that are to be resurrected).	إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ ﴿٣٥﴾
36. So <i>ea'to</i> ^x (let-you ^z bring/ cause to come) ^x by our fathers, <i>en</i> (if) you ^c were <i>ssa'dequeena</i> (always truth enforcers).	فَأَتَوَابِعًا بَابًا إِنَّ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾
37. Are they <i>kbayron</i> (choicer/ superior/ worthier) or <i>Tobba'a</i> 's people; and who ^r of before them; We perished them; verily they were criminals ^x .	أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَعٍّ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾
38. And not We created the Heavens ^w and the Earth ^w and what (are) between them-both playfully.	وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِينٍ ﴿٣٨﴾
39. Not We created them both except by the right ^x ; [and,] but most (of) them not know.	مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
40. Verily the Sunderance ^{x30} (Judgment) Day (is) their appointment wholes.	إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
41. Day not suffices ³¹ a guardian <i>a'n</i> (regarding) guardian a thing; and not they (are to be) succored.	يَوْمٌ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
42. Except whom ^p Allah <i>ra'hema</i> ³² (mercy-gave); verily He (is) The Mighty <i>Ar-Rabeemo</i> (The iterative mercy Giver).	إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

²³ See the *Lexicon* attached to this *Translation* for this rather important word.

²⁴ See footnote 5266 above regarding “*kareem*”= “كَرِيمٌ”.

²⁵ See the *Lexicon* attached to this *Translation* for “*ne'amal*” (“boon”).

²⁶ The word “*fa'keyboon*” is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

²⁷ The word “*mundhareen*” is muscular, objective, plural noun meaning: ones who were reprieved.

²⁸ The word “المُسْرِفِينَ” is not exclusively in the *wherewithals*, as may first appear, but rashness in word, or action.

²⁹ The word “*munshareen*” is muscular, objective, plural noun meaning: ones who are to be resurrected.

³⁰ That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

³¹ The word “يُغْنِي” has double meanings: (1) suffices, (2) enriches.

43. Verily tree ^w (of) the <i>zaggoomen</i> ³³ (<i>most distasteful and evil fruit in Hell</i>).	إِنَّ شَجَرَتَ الزُّقُومِ ﴿٤٣﴾
44. (It ^w is) <i>tta'aamo</i> ^x (<i>wheat/edible/food-grains</i>) ^x (of) the <i>athee'me</i> (<i>repetitive/iterative sinner</i>).	طَعَامُ الْأَثِيمِ ﴿٤٤﴾
45. (It ^x is) as the <i>muh'le</i> ^x (<i>molten brass</i>) boiling ^x in the bellies ^x .	كَالْمُهْلِ يَغْلَى فِي الْبُطُونِ ﴿٤٥﴾
46. Like boiling (of) the <i>hameemen</i> ³⁴ (<i>maximally heated water</i>).	كَغَلَى الْحَمِيمِ ﴿٤٦﴾
47. Let-you ^z take him then let-drag him you ^z to the <i>Jaheeme's</i> ³⁵ (<i>intensely-blazing Fire</i> ^w) midst.	خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾
48. Afterwards <i>sobbo</i> (<i>let-descend/pour you^z</i>) atop his head of the <i>hameemen</i> ³⁶ (<i>maximally: heated/cooled water</i>) torment.	ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾
49. Let-taste [you ^s]; verily you ^g you ^s (are) the mighty, the <i>kareemo</i> ³⁷ (<i>bounty-giver/ennobler/enabler of usable trait</i>).	ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾
50. Verily this (is) what you ^c were by it ^x dubitating.	إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾
51. Verily the <i>mutaqeena</i> (<i>they who reverentially guard against Allah's displeasure</i>) (are) in a <i>maqa'men</i> (<i>status^x/station^x</i>) <i>ameenen</i> (<i>iteratively-secure^x</i>).	إِنَّ الْبَاقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾
52. In paradises ^w /gardens ^w and wells ^w .	فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾
53. They ^z dress of <i>sundosen</i> (<i>fine-silk</i>) and <i>istabraquen</i> (<i>rich-brocade</i>) mutually fronting (<i>tête-à-tête</i>).	يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾
54. Like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x and We wedded/-paired them by <i>hooren-een</i> ^w (<i>females of fair skin, large eyes whose white is very white and the black is very black</i>) ^w .	كَذَلِكَ وَزَوَّجْنَهُمْ نَحُورَ عَيْنٍ ﴿٥٤﴾
55. They ^z call/summon in it ^w by every fruit ^w ³⁸ <i>ameneena</i> (<i>self-safety-securers^x</i>).	يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾
56. Not taste they ^z in it ^w the death except the dying-she ^y the first ^w ; and [He] precluded them the <i>Jaheeme's</i> ³⁹ (<i>intensely-blazing Fire</i> ^w)'s torment ^x .	لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾
57. A munificence ^x from your ^t Lord; <i>tha'leka</i> (<i>afar-that-it/</i>) ^x it ^x (is) the win ^x the great ^x .	فَضْلًا مِنْ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾
58. So verily only, We facilitated it ^x by your ^t tongue, <i>la'alla</i> (<i>craving currently unavailable deed that/perhaps</i>) they bethink they ^z .	فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾
59. So let-watch/observe [you ^s] verily they (are) <i>murta-geboona</i> ⁴⁰ (<i>observers/watchers</i>) ^x .	فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾

³² The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “except whomever mercy-gave Allah,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except whomever mercied Allah*” which cannot be said in correct English, as there is no such word as “mercied.”

³³ A tree in the midst of Hell.

³⁴ The word “hameem”=“حميم,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “hameem”=“حميم,” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be just *warm water*. In this paradoxical sense most of the time it is the *maximally heated water* and third: possessors of mutual affections towards another; and fourth: relative or a friend. See اللسان.

³⁵ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See الراغب.

³⁶ See footnote 4962 above regarding حميم.

³⁷ See footnote 27 of the Introduction regarding the very important word: “kareem”= “كريم.”

³⁸ The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence it is feminized by ^w.

³⁹ See footnote 4962 above regarding Jaheem.

⁴⁰ The word “ارتقب” = “observe,” means “wait for.” +